X 796 702 us men, they were vain, they were only weak words. For in truth thus the women could torment [young men] into war; thus they moved and provoked them; thus the women prodded them into battle.

For we men said:

"Bloody, painful are the words of the women; bloody, heart-rending are the words of the women. Let us be on our way; let us offer ourselves as warriors. Friends, perchance we may attain reward."

X 796 [346] And when [the young girls] went carrying upon their backs the maize god[desses], as they took them to Chicome coatl's temple, [the ears of maize] were made hearts. They became the granary's heart; in the maize-bin they laid them.

And when seed was sown, when it was the time for planting, this they sowed, [which] they had made into seed. They made seed maize of it.

And they made and instituted this feast for Chicome coatl.

[532] They formed her image like a woman. They said: "Yea, verily, this one is our sustenance"; that is to say, she is truly our flesh, our livelihood; through her we live and are strong. If she [were] not, we should die of hunger.

For he who eateth no *tortillas*, he then fainteth; he falleth down; he droppeth quickly; there is a twittering as of birds in his ears: darkness descendeth upon him.

X 796 824 ● 243 And it is said, it is this Chicome coatl who maketh all our food—

white maize;[9] yellow maize; green maize shoots;[10] black maize,[11] black and brown mixed, and variously hued;[12] large and wide; round and ball-like; slender maize; thin, long maize; speckled red and white maize,[13] which hath blood-red lines and is [as if] painted with blood,

then, the coarse, brown maize,[14] which is as if tawny in appearance; popcorn;[15] the after-fruit;[16] double ears; rough ears; and maturing green maize;

toqujchti, ca çanenpanca, ca ça in toneuhcatlatol: ca uel ic qujmontzintopeoaia in cioa iaoc, ic teioltoneoa, ic teioleoa, ic teiollo tlacujnia in cioa, in iaoc.

Ca qujttoa, in toqujchti

eço tecoco, yn jntlatol cioa, eço teittic acic in cioatlatolli, ca otiiaque, ça otiqujtoque, yn ahtinemizque: aço itla tomaceoal tocnjuhtze.

Auh in qujmaznatiuj in cicinteteuh, yn oquitquja iteupan chicome coatl, tlaiollotl muchioa: incuezcomaiollo muchioa, cuezcomac contema.

Auh yn iquac tococo, in ie toquizpã, iehoatl qujtocaia qujxinachioaia, qujxinachioa.

Auh injn qujlhujtlaltia, qujlhujchiujlia in chicome coatl:

iuhqujn cioatl qujtlaliaia ixiptla. Qujtoaia, ca uel iehoatl in tonacaiutl: iuhq'nma qujtonequi, ca nel tonacaio, tonenca, ic tiioltinemj, tooapaoaca: intlacamo iehoatl, ca tapizmiquizque.

Ca yn aquin, aile qujqua tlaxcalli, ca njman çotlaoa, vetzi, neciuhtiuetzi, ynacaz, yicaoaca, tlaioalli ipã momana:

yoan mjtoa, ca in iehoatl chicome coatl, ca qujchioa yn ixquich tonacaiutl:

in itztac tlaolli, in coztic tlaolli, in xiuhtoctli, yiaujtl, yiauhnenel, iauhcacalquj, tlaolpatlachtli, in totoiontic, in tlaolpícilli, tlaolpitzaoac: in xochicintli, ynjn iuhqujn ezoaoanquj, ezcujcujltic:

njman iee in quappachcinli: iuhqujn quappachtli, itlachieliz, momochicintli, in molqujtl, cinmaitl, cintzatzapalli: yoan in xilotl, in cacamatl, in elotl:

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12. A gloss in the Aztec text of Lib. XI. cap. xiii. of the *Florentine Codex* defines *nixtamalli* as "*Pan de maya maridas cenizas, piedras y cualesquier.*"

13. "*Especies de maya negra*" (*loc. cit.*). Molina (*op. cit.*) says "*maya morena o negra.*"

14. Sahagun (*loc. cit.*) defines *tlapalcuahuac* as "*Especie de maya que descubre colores.*"

15. No gloss appears in *loc. cit.* The Nahuatl text reads: "*zacheuelli itzac cintli tlapalnamaqui, tlapalnexnjliz texcuexnjliz, texcuexnjlizhqui, tetzonxiuhtic, mamayohoc, mamayacuxolloc, mamalpalchic, tetzauac, mamalpilchic.*"

16. *Loc. cit.* has "*Especie de maya bermeja.*" In the Rebredo edition, Vol. III, p. 102, there is reference to "*ciertas mazorcas de maiz que nacen cerbas y pequeñas, e bermejas, que en la lengua de llaman tzatzapalli xochicintli, quappachcintli.*" A gloss in the *Florentine Codex* (*loc. cit.*) says, however, that *tzatzapalli* are "*Especie de maya que nacen de dos en dos.*" In Simeon (*op. cit.*) *quappachtli* is given as tawny or violet. Molina (*op. cit.*) has "*color bermejo, o morado tostado.*" But *quappachcintli*, Simeon has "*maiz gruí et brun, que servait à guérir les gonflements provenant de la buanerie de ce (sick).*"

17. Durán (*op. cit.*, Vol. II, p. 90) defines *momochicintli* as "*maiz tostado y reberuado,*" and on fo. 37r of the *Florentine Codex*, Lib. II, Sahagún writes that it is "*maiz tostado . . . que cada grano es como una flor blanquissima.*"

18. *Rebuelto de mazorca* (Molina, *op. cit.*).

the small ears of maize beside the main ear;[19] the ripened green maize.[20]

Then the beans—white beans, yellow beans, red beans, quail-colored beans;[21] black beans; flesh-colored beans;[22] fat, red beans; wild beans;[23] amaranth; the variety of amaranth call *cocoxi*;[24] fine, red amaranth seed;[25] [common] red amaranth;[26] black amaranth; bright red or *chili*-red amaranth;[27] fish-amaranth [*michinoutli* or *chicalotl*];[28] brilliant black amaranth seed;[29] the bird-seed called *petzicatl*;[30]

also *chia*—white *chia*, black *chia*, and wrinkled *chia*.

All these things, thus mentioned, all these they offered to [the goddess]. When her feast day was celebrated, they formed her image, and laid all before her; the old men of the tribal temple sang for her; they beheaded quail for her.

And her adornment [was thus]: she was anointed all in red—completely red on her arms, her legs, her face. All her paper crown was covered completely with red ochre; her embroidered shirt also was red; her skirt was the color of ripe fruit. She had a chief's shield, painted with designs and embellished in red. She carried in either hand her double ear of maize.

Thus ended the festival of Uei toçoztli, and thus ended and passed the vigil songs. And then the winding-dance, the dance with song, began. This ended at the time of [the feast of] Tuxcatl.

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njman ichoatl in etl, yn iztac etl, ecoztli, echichilli, çoletl, tliletl, aquiletl, aiecotli, quavecoc, oauhtli, cocotl, tlapalhoauhtli, xochioauhtli, tliloauhtli, teuoauhtli, anoço chichiloauhtli, mjchioauhtli, chicalotl, tençaoauhtli, petzicatl:

no yoan in chien, iztac chien, tliltic chien, chianizcozol.

796X

Jn ixquich y, iuh quitoa, ca moch ichoatl, quitemaca: in iquac ilhujuh, quitlacatilia, muchi ixpan quimanaia, quicuicatiz in veuetque, calpuleque: quitlacotonjlia.

796X
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Auh yn jnechichioal motlaoçaia, muchi tlauhio, centlauhio, yn jmac, yn icxic, yn jxco: muchi tlacemaquilli, tlaujtl yn jamacal yn ivipil tlamachio, no tlauhio, yn icue cacamoliuhquj, tlatolchimali cujlolli, tlauhpoiaoac, ycinma nenecoccampa quitquitica.

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ic ontlamj, in vey toçoztli: yoan ic vntlamj ic quiça, in toçoztucjcatl. Auh iquac vmpeua in necococololo, cujcoanolo: vmpa vntlami, yn ipan toxcatl.

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19. Given in the *Florentine Codex* (*loc. cit.*): "*Mazorquillas de maya que son hijos de las mazorcas.*" Simeon (*op. cit.*) has "*petit épi de maïs qui pousse à côté de l'épi principal.*"

20. Orozco y Berra, *op. cit.*, Vol. I, p. 314, lists as follows: "[Maiz] *De sazón hasta que está en pura crezida, se llamó . . . Xilotl, jilote, la mazorca de maiz tierna y por sazon. Elotl, elote, la mazorca tierna aunque con los granos cuajados. . . . Centli, cintli, el maiz ora en mazorca: ya desgranado tlaolli, tlapalli, tlaolli. . . . Olotl, olote, el carozolo de la mazorca; Elotehuatl, elotemamalhuatl—las hojas que la envuelven.*"

21. In *loc. cit.*, Sahagún has "*Frisoles pintados de color de codornices.*" See also Rubruko ed. of the *Historia*, Vol. III, p. 343.

22. Given in *Florentine Codex*, *loc. cit.*: "*Frisoles de color amarillo.*"

23. Cf. Rubruko ed. of the *Historia*, Vol. III, p. 232: "*Hay una raiz que se llama cimatl; la hierba de esta raiz llaman quauamo; y cuando cuaxil. Esta hierba hace unas habas que son como frisoles grandes, y son frisoles silvestres.*"

24. "*Unos blancos que son como arroyos o cenefitas de España*"—gloss, *Florentine Codex*, *loc. cit.*

25. "*Una mazorca destos blancos colorados fuera*" (*loc. cit.*) Clark (*op.cit.*, Vol. I, p. 61) has Pendeon (sandbill) *Pennisetum silvaneus L. Var.*

26. "*Una mazorca destos blancos colorados*" (*Florentine Codex*, *loc. cit.*).

27. Same as see sandbill—"*Una mazorca de blancos muy colorados y muy buenos*" (*loc. cit.*).

28. "*Blancos o arroyos dellos como huesos de pescado*"; same as chicalotl—*Michimoxochitl*: same name *chicalotl* (*loc. cit.*).

29. "*Unos blancos cuya semilla es muy negra*" (*loc. cit.*).

30. "*Una yerua cuya semilla comen los gallinas [sic]*" (*loc. cit.*)

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our holy faith, and explained to them the great power of our Lord, the Emperor, and as there were was much other conversation, I will not repeat it.

I must state that at that time this was a very large town, half of the houses being on land and the other half in the water, and now at this time it is all dry land and they plant corn where it was formerly lake, and it is so changed in other ways that if one had not then seen it, one would say that it is impossible that what are now fields planted with maize, could at one time have been covered with water.

I will leave off here and will tell of the solemn reception given by Montezuma to Cortés and all of us when we entered the great city of Mexico.

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## CHAPTER LXXXVIII.

About the great and solemn reception which the Great Montezuma gave Cortés and all of us at the entering of the great City of Mexico.

EARLY next day we left Iztapalapa with a large escort of those great Caciques whom I have already mentioned. We proceeded along the Causeway which is here eight paces in width and runs so straight to the City of Mexico that it does not seem to me to turn either much or little, but, broad as it is, it was so crowded with people that there was hardly room for them all, some of them going to and others returning from Mexico, besides those who had come out to see us, so that we were hardly able to pass by the crowds of them that came; and the towers and cues were full of people as well as the canoes from all parts of the lake. It was not to be wondered at, for they had never before seen horses or men such as we are.

Gazing on such wonderful sights, we did not know what to say, or whether what appeared before us was real, for on